animal to a herd containing bulls. Sometimes he will seek a bull regarded as superior. There is no service fee. Cattle are branded when young and draft animals almost always are castrated.

Pigs.—Probably the pig is the second most important animal in Cherán; certainly it is the most common. Almost every family has at least one sow. If a family has no sow of its own, usually someone will lend a sow to be fed. In this case the litter is divided; should the animal lent be a male, the meat or proceeds of sale are shared.

The pig is raised for meat and fat or for sale, often outside the village. The skin has very little value. No use is made of the hoofs, but the entrails are prized as sausage casings. A not unimportant function of pigs is their service as scavengers.

Although some persons in Cherán were said to keep boars for breeding purposes and to charge a small fee for service (of from 25 centavos to 1 peso in Paricutin), evidently little care is taken in breeding. Most males are uncastrated until it is desired to fatten them. As the pigs roam the streets and nearby roads and woods during the day, little selective breeding seems possible. Normally, pigs are fed just enough corn to keep them returning home. At night they are placed in pens to protect them from coyotes.

Ordinarily only boars are fattened and slaughtered. Some people castrate their animals before fattening them, claiming they will fatten on less grain. Others dispute this, saying further that meat from castrated hogs has no flavor. Not every one knows how to castrate, but field notes do not indicate whether a charge is made for the operation when the aid of a neighbor is necessary. Animals being fattened are shut in small log pens with wooden floors, which are cleaned at frequent intervals. It is claimed that there are two types of pig, one of which fattens more readily than the other. At least 1 *fanega* (about 90.8 qts.) of maize is used in fattening a pig. Fattened pigs are normally sold to butchers; owners ordinarily kill their own pigs only for fiestas.

Sheep.—Although relatively few families own sheep, the number owned in Cherán is

233 fairly large and they assist materially in fertilizing wheatfields. Wheat farmers will pay about 30 centavos a night to have an average herd bedded on their fields. This is not done for cornlands, as the return is not considered sufficient.

No sheep owner gets his living from the ownership of sheep, but in some cases individuals or even entire families live on their wages as sheepherders. Most sheepherders, however, are boys of from 8 to 20 years and old men and women. Very poor families may start their sons to learn sheep herding as apprentices as early as 6 years of age.

Ordinarily sheepherders return to town only for fiestas or when they need new clothes. Their food is taken to them by a woman in the family. If the entire family work as shepherds, the wife returns to town periodically to [252] cook a supply of tortillas or *gordas* (thick tortilla fried in fat, sometimes made of wheat flour instead of maize).

233 The average wages of sheepherders are 5
465 pesos a month without food, but this evidently varies with the size of the flock. One of the larger owners, with a flock of about 200 sheep, pays 10 centavos a head a month, 1 *fanega* of maize, and permits slaughter of 1 sheep a month. In all cases, shepherds may eat sheep which die, if they think it safe to do so, but the pelt must be washed and dried, and given to the owner.

Shepherds watch one another to prevent mis-
233 behavior, such as secretly selling sheep, or
[626] carelessness which would reflect on the profession. Shepherds care for the flocks, protect them from coyotes, and put the ownership marks on the lambs. They are aided by specially trained dogs.

Sheep are herded in the mountains part of the year, and on farm lands after the harvest. [422] Identification marks are made by notching or cutting the ears. Males are not castrated. During the dry season, numerous sheep die of starvation unless their owners have feed (usually wheat straw). Sheep are not dipped and in general receive little care beyond herding. Coyotes are the principal enemies, although a waggish informant listed the enemies of sheep [522] as "First, the coyote; second, the shepherd; and third, the man who buys him for food."

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236 Although mutton is eaten to some extent,
[262] sheep are raised primarily for wool. Sheep are sheared twice a year, in late fall and early summer. A sheep yields about 1 pound of wool
[435] in two shearings, which sells at from $1.00 to $1.25 (all monetary values are in Mexican currency). Black wool brings more than white (as it is all used locally for serape weaving).

233 *Goats.*—Only a few goats are raised. Nor-
[234] mally they are herded with the sheep and are treated like them. In rare instances the goats are milked, and the milk is made into cheese.
[438] The most important use of goats is to sell them
[262] for food, usually outside the town, as goat meat is rarely eaten in Cherán. Goatskins are sold uncured with the hair.

231 *Horses.*—Although some horses are bred in Cherán and some care is exercised in breeding, it is said the animals deteriorate because of the cold climate. Consequently, most horses are imported, but they also deteriorate rapidly. More important than the cold, undoubtedly, is the fact that no one in Cherán understands the care of horses. They are badly fed and receive little protection from the weather. Stallions are castrated.

In any case, horses are rare in Cherán and
[492] are little used except as riding animals, especially by those with numerous cattle or pack animals. Riding and pack gear are the same
[184] as those of the Mestizos. Although in other
[241] Tarascan towns horses are used in plowing, this was denied in Cherán. A rather poor
[435] horse costs about 70 pesos. Most horses be-
[556] long to well-to-do men and primarily are indicators of social position. Attitudes toward owning a horse are a weak reflection of those of the vanishing Mexican *caballero.* Women almost never ride.

Horses are fed maize, oats, maize stalks, and
[232] wheat or oat straw. Few people have any knowledge of treating illnesses of horses.
[422] Ownership is indicated by branding, and horses
[552] are given names similar to those used by
[262] Mestizos. Horse meat is not eaten, but horse
[291] hides are valued for tanning.

Mules.—Mules are even rarer than horses and have a higher value. Almost all are im-
[492] ported. They are used mostly as pack animals, but occasionally they are ridden or used with the plow.

231 times petted. One reason for having cats is "because they give pleasure." They are given "pretty" names or names of affection such as [552] *Chulita* and *Negrita* ("Pretty Little One" and "Little Black One").

Cats are fed primarily on tortillas, although they usually are given a little of whatever the family is eating. Kittens are given away to friends and relatives; they are never killed, "for there are never enough cats." Strange [754] cats may be associated with witchcraft and might be mistreated or killed, but this apparently does not happen often. Eating of cats is denied, although young fat kitten is reported to be a delicacy for really poor people in nearby Mestizo towns.

235 *Chickens.*—Many people have no chickens and no one has large flocks. They are fed, but receive little care. Fowls are sometimes eaten on special occasions, such as a baptism, when a cooked fowl may be presented to the god- [262] father. Eggs are rarely eaten but are sold to [438] traveling egg merchants from Mestizo towns. [435] An average egg will sell for 5 or 6 centavos, which will buy enough beans for a whole family to have a meal, while one egg "will not satisfy even one person."

Chickens are fed whole corn or, if there are very few chickens, *nixtamal* (*masa* or corn dough for tortillas). Chicks are also fed *nixtamal.* Boxes or baskets are provided for nests. The first time a hen wishes to "set," it is not permitted, but it is the second time. Eggs from other hens are never placed under a "setting" hen. Small chicks are placed under box crates to protect them from "*onzas*" (from [136] descriptions, *onza* in Cherán means a small weasellike animal).

Roosters are raised for cock fighting. How- [541] ever, organized cock fights are held only during the fiesta of Octava.

Pigeons.—Although regarded as a domestic animal, pigeons are really wild. Ownership is [422] not clear. As the birds are not fed, but help themselves to stored grain in the lofts of the houses, ownership presumably would be felt for the birds eating one's corn. The matter seems unimportant, as the birds are rarely eaten, although they are used in connection with the San Juan fiesta. If eaten, only adult [262] pigeons are killed.

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[p.876] Sierra Tarascans

178 435 494 Tables 8 and 9 give the prices of some goods and products. Although little evidence is yet visible at Cherán, at Chilchota in La Cañada, where the highway has been in use longer, it was said that the price of chickens had risen from 50 centavos to $1.50 with corresponding rises in other products.

435 TABLE 8.—*Prices of some important goods and products in Cherán*

Goods or products	Number or quantity	Price
Maize (shelled)	Liter	$0.04–$0.07
Wheat	Fanega	5.00– 7.00
	Medida	.55
	Carga	23.00–27.00
Beans	Liter	.15– .26
Squash	Each	.25– .50
Cabbage	do	.03– .08
Pears	Per 100	2.00–3.00
Peaches	do	.40
Honey	Half liter	.30
Wax	Kilo	2.25– 2.50
Bread	(2, small	.05
	(1, large	.10
Rais de Paja	Kilo	2.25– 2.50
Beef	do	.70
Pig (fattened for butchering)	1 (live)	40.00–75.00
Sheep	do	2.50– 5.00
Charcoal	Kilo	.02– .03
Planks	Dozen	6.00– 7.00
Railroad ties (Oak, pine, or fir)	Each	.60
Shakes (5 cuartas long)	Bundle (400)	5.00 and up
Handwoven wool cloth	Yard	1.00

[1] In Zamora or *tierra caliente*.

WEALTH AND PROPERTY

556 423 The major wealth of Cherán is forest and agricultural land. As has been indicated previously, all lands capable of permanent cultivation are privately owned, the remainder belonging to the community and being open to the use of all community members. One informant mentioned a possible exception to this statement, saying that the one large land holding of prerevolutionary Cherán has been taken by the Government and offered for sale to Cherán residents. The informant believed some lands in this holding were still unsold, but no further information was secured. In any case, the incident does not alter the fundamental pattern of Cherán land holding.

556 422 In terms of individual wealth, the basic Cherán concepts are those of rural Mexico. Wealth is primarily land and silver. Cattle loom less important, partly because they are not owned in large numbers, partly because the revolutionary period taught the people of Cherán that cattle are a less stable form of wealth. The man who owns sufficient land, however, has an essentially inalienable resource by which any losses of less stable types of

556 property may be made up. Even silver is less
422 safe, for someone may find the buried hoard and steal it. In addition, it is not productive. He who harvests from 50 to 100 *cargas* of maize is wealthy; while the man who harvests from 8 to 15 *cargas* may regard himself as a typical Cherán citizen.

Houses and buildings are also a form of wealth. The traditional type of house is owned apart from the land and is frequently bought and sold apart from the land. This is not true, of course, of stone or adobe buildings. Except for the somewhat greater difficulty of moving

556 them, houses are essentially portable property
422 like furniture, tools, or cattle.

Little exists in the way of incorporeal prop-
424 erty in Cherán. Perhaps the most important
556 instances are the possession of knowledge of dances or of the texts for the dialogue in such performances as the *pastorela*. Theoretically anyone might pick up this knowledge, but there seems a tacit understanding that this should not be done without the permission of the owner. Such knowledge is valuable, as such persons are paid by the *mayordomos* to teach the performers.

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665 666 In relation to external politics, most Cherán inhabitants have little interest. There are many people who are willing to take a free ride to some big rally for one or another presidential candidate, eat heartily of the free meal, and cheer the candidate's speech enthusiastically. The following week they are quite as ready to accept the hospitality of the opposing candidate, and at election time be too disinterested to vote. Not only is interest lacking, but there is considerable cynicism about the external Government agencies. As one humble farmer remarked, *"Almazán o Camacho, ¿que nos importa? Aqui siempre estamos en la riata*—Almazán or Camacho, what does it matter to us? Here we are always in the noose."

484 666 Some interest is also awakened by the discovery of the Indians as a colorful adjunct to ceremonials. At the inauguration of Camacho as president, some Federal agency (probably the *Departamento Autónomo de Asuntos Indígenas*) took the town officials, the band, and a group of moro dancers to Mexico City. The Cherán citizens lucky enough to get such a trip are always pleased, but it is doubtful whether they are much interested in the reasons.

FISCAL SYSTEM

632 651 Just as the economy of Cherán in general is partly a money economy, the governmental system is also based partly on money. The presence of hired officials immediately requires some form of cash income for the town. This income is derived from the following sources:

1. Taxes on each beef slaughtered.
2. Taxes of $1.15 on each bill of sale for an animal.
3. Fines.
4. Business licenses. These are collected by the State tax collector, who remits 40 percent of collections to the municipal treasury.
5. Registration of brands. Every cattle brand must be registered and the registry renewed in the first 3 months of each year. This is the biggest source of income for the *municipio*. Three pesos are collected by the *municipio*, which also collects and remits 30 centavos to the State government and 15 centavos to the Federal Government for each brand.
6. Market tax (*piso de plaza*). Every vender in the plaza on Saturdays and at the

[422]